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WEEKLY REVIEW.

—The *Overland Mail* has been reprinting from an article in the paper called *America*, some unutterable nonsense about the heat of the sun being the cause of sin, the author of which gives the following statistics in support of his foolish theory. Between Jan. 1, 1875, and Dec. 31, 1887, there were 416,475 arrests made by the police of Chicago. Of these :—

			Mean temperature.
26,190	were made in	January	24·1
26,878	,,	February	28·1
28,976	,,	March	34·7
31,162	,,	April	46·
37,422	,,	May	56·8
40,217	,,	June	65·7
47,315	,,	July	72·4
49,631	,,	August	71·4
43,185	,,	September	64·
37,992	,,	October	52·6
33,447	,,	November	38·5
34,052	,,	December	28·6

Of course, the real explanation of this is that Chicago is a very drunken, and therefore crime-stricken city. The consumption of intoxicating liquor rises and falls with the rise and fall of the temperature, and the crime which results from the liquor correspondingly increases and decreases. A sober man is as honest in the hot, as he is in the cold, season. The Ten Commandments are intended as much for July as December, and for India as for the Arctic regions.

—For more than thirty years Mrs. Sewell's ballads, entitled "Mother's last Words," and "Our Father's Care," have been read with pleasure and profit wherever the English language is spoken. The life of the venerable authoress has just been written, partly by herself and partly by her friend, Mrs. Bayly, the pioneer of "Mother's Meetings" in England. The autobiography was begun in Mrs. Sewell's 82nd and continued through her 87th year. Indeed her literary work has been throughout a striking illustration of "bringing forth fruit in old age." She was in her 60th year before she commenced to write verse of any sort.

—The necessity for the continued and determined insistence on the part of Christians, of the right of Christ to reign in the councils of the nations, is illustrated by the fact that the year before last a large deputation from the tribe of Kaffirs, besought the Government of Cape Town not to permit canteens for the sale of liquor among them, urging that their people were being fast destroyed by it, both morally and physically. The natives of Diamond Fields implored the Cape Parliament to have public-houses removed from them, but their petition was cruelly rejected. Some time ago Mauritius became a sugar-growing colony. Rum was made from the refuse of the sugar mills and shipped to Madagascar. The crime of that Island, it is stated, "rose in one short year by leaps and bounds to a height too fearful to record." The native Government tried to prevent the importation, but the merchants of Mauritius complained, the English officials interfered, and Madagascar is being deluged with misery and crime. In 1884 Great Britain sent to the west coast of Africa six hundred thousand gallons of spirits, while Germany sent over seven millions, and America nearly one million. At the Congo Conference at Berlin, Germany, Holland and Portugal insisted on admitting these burning poisonous spirits into Africa, whilst Great Britain and America refused to withdraw from the traffic unless the others did; using the East-End pick-pocket's plea, "If I don't steal his watch, somebody else will." A perusal of Mr. Caine's account of his visit to Lucknow, will show the share of the Indian Government in licensing that which it ought to suppress.

—The idea that the same people send Bibles and intoxicating drinks to heathen nations is a gross delusion. As Grattan Guinness lately said :

There are two different Missions hard at work among heathen races—God's mission and the devil's—and the devil's seems for the time to be the stronger of the two. We Missionaries and Missionary helpers are struggling and suffering and making sacrifices to enlighten, elevate, and save the heathen in Africa, India, China, and Polynesia, while thousands of our fellow countrymen are as energetically working to degrade, brutalise, and ruin, the native races, in these lands.

These two classes of men are as widely apart as "the sheep and the goats" will be at the Day of Judgment. Between them there is a great gulf fixed.

—John G. Whittier, the celebrated American poet, says to young men, "Identify yourself in your youth with some righteous, unpopular cause." There are plenty of such causes in India, in which both Native and European young men can join.

—Dr. Badley, of Lucknow, has made an abridged Hindi translation of his exciting work "Missionary among Cannibals." It forms 118 pages, large octavo, is profusely illustrated, and is issued at the very low price of three-and-a-half annas from the Methodist Publishing House, Lucknow. We rejoice to see such a book as this circulated amongst our Native brethren. We want to see the time when Native Indian Missionaries shall go to China and other parts of the earth to spread the Good News. It was Indian Buddhist missionaries that carried the mis-named Light of Asia into China, and it is therefore not utopian to look to Indian Christians to carry the Light of the World there too. Dr. Badley's excellent translation will create and foster this missionary spirit, and should be widely circulated wherever Hindi is read and spoken.

—In days that are gone for ever many English prisoners of war were tortured in the Inquisition in the West Indies. A proclamation has just been issued by the Spanish Government that the fullest religious toleration of Protestants is to be allowed there, as well as in the Phillipine Islands. If Spain had come to this resolution three centuries ago, she would still have been a great nation, but she persecuted and tortured and burnt the Jews before the Reformation, and the Protestants after it, and God brought her down from the position of the richest nation in the world, to the depths of her present poverty. If she would shake off the burdensome shackles of Rome and put on the easy yoke of Christ she would once more rise from the dust into something of her former splendour.

—A class for the teaching of Hindustani, with a view to missionary work in India, is now held at 186, Aldersgate St., London, the headquarters of one of the largest Young Men's Christian Associations in England.

—No more pressing subject can be brought before united meetings for prayer, says the *Christian*, than that of the revolution in Uganda, to which we again advert. King Mtesa was a protector of missionaries; his son Mwanga, is weak, vain, and cruel; and it seems beyond doubt that at his door lies the murder of Bishop Hannington. The tyrant is himself now a fugitive, and the Arabs are supreme. Their intentions are threefold—to root out Christianity, to establish Islamism, and to extend the horrors of the slave trade. But for faith in God the outlook would be dark. He, however, works for the deliverance of the oppressed in unexpected ways, and Afric's own sons may, under him, become their own deliverers from the most inhuman of oppressors.

—The *Presbyterian Messenger* publishes these particulars with regard to the troubles at the African Mission stations :—

On Jan 17th, the telegram announcing the attack on the Mission Station at Tugu, and the subsequent massacre of eight missionaries and the capture of a number of slaves, was read at the general meeting of the local Secretaries of the Church Mission Society, and produced a most painful sensation among the delegates, who were present from all parts of the kingdom. Much sympathy was expressed with the Bavarian Mission, whose representatives were the victims of the Arabs' brutality. The Church Mission has no missionaries in the immediate vicinity of Dar-es-Salaam, but great apprehension is felt for the safety of native converts, against whom the most vindictive efforts of the slave-traders are directed. The attack at Dar-es-Salaam began early in the morning on an unguarded German mission station, harbouring over one hundred young freed slaves recently captured by the German ship *Leipsic*. On the first attack three male and two lady missionaries saved themselves, escaping in a boat to the Mowe with four slaves, one lady being severely wounded. With this exception the whole of the remaining slaves, with all the servants of the mission and the workmen employed in the house, were driven off by the insurgents for sale in the interior. The town was completely looted and ruined, and was then burned. Mowe bombarded the town for several hours, doing no

harm to the insurgents, but utterly ruining the houses and property. The British Indians and missionaries arrived at Zanzibar utterly destitute. The insurgents were reported to be marching in the direction of another German mission station, some three hours distant, where there were several German missionaries and about 150 young freed slaves.

—The *Christian Standard* says that Mrs. Elizabeth Thompson, of Boston, spends all her income of 5,000 dollars a year in charity, except what is barely sufficient to enable her to live plainly. We believe that there are large numbers of such cases. We know some who thus cast their all into the Lord's treasury. Of course they are but little known, for such people do not advertise themselves; they do not let their left hands know what their right hands do. An increasing number of these entirely consecrated ones are wanted in the Christian Church.

—Mr. J. T. Morton, whose name is a household word in India in connection with the tinned English jam dating from Leadenhall Street, London, is coming forward prominently as an advocate of Sabbath observance. He has put forward an offer of prizes for essays on "The Minister's Duty in relation to the Sabbath." Sums of £50, £30, and £20 respectively will be given. The essays, which will be required not to exceed 20,000 words, will be received by Rev. A. F. Douglas, Convener of the Sabbath Observance Committee of the English Presbyterian Church, not later than September 30th, 1889. Mr. Morton has sent us some extracts and leaflets bearing on the Sabbath question. The following is a quotation:—

It has been too much the custom to consider Sabbath keeping as almost exclusively connected with Judaism and the law, and that a greater liberty therewith is now permissable, and even right, as connected with the Gospel Dispensation, but when the subject is considered in the light of the whole Scripture, when the unity of the Godhead is remembered, and the fact that our Redeemer is the same yesterday, to day and for ever, is borne in mind, the present binding law of the Sabbath as delivered at the Creation—as written on the tables of stone by the finger of God—as brought before the Jews again and again by the prophets in days of old—comes out more clearly. It is quite true that our Lord whilst on earth swept away those excrescences which man in his weakness, and in his pride and folly, had taken upon himself to add to God's Commandment, as He swept away other excrescences from the Fifth Commandment and against false swearing; but that the Sabbath is repealed there is nothing to prove in Scripture, and the text in Paul's Epistles which have been quoted, doubtless refer to the Jewish feasts, etc., and not to God's Sabbath. A law written by the finger of God will require a repeal as clearly written—also by the finger of God—to cancel the same, and for this, Scripture will be searched in vain, and while the law remains it is for Christians to obey, and that with all their heart. Our Lord showed a jealous care for the Sabbath, teaching His disciples that when a time of temptation might arrive at the fall of Jerusalem, after His decease, they should pray beforehand that their flight might not be in the winter neither on the Sabbath Day (*Matthew* xxiv. 3—20)—a lesson which His followers in the present time would do well to remember—to pray for deliverance from those temptations which may beset them—against Sabbath breaking as well as other disobediences. It is interesting to note that the fall of Jerusalem did not take place either in the winter or on the Sabbath Day.

—It is proposed to hold a General Missionary Conference in China in May, 1890. A provisional Committee has been formed, and a programme of subjects drawn up. These are of a very suggestive character, and include every department of mission work in China. The changed aspect of China with regard to the reception of the Gospel will be fully considered; also the various versions of the Scriptures in the colloquial tongues; the comparative advantages of Roman letters and Chinese characters; women's work; Missionary methods; value and methods of Opium Refuges; statistics on the use of opium; literature, education, and many other subjects. Griffith John, Hudson Taylor, Dr. Nevius, and many other well-known China Missionaries expect to take part.

—Speaking of the present attitude of affairs in the Crawford case, the *Indian Spectator* says:—

Seriously, does it not seem as if a conspiracy was being hatched between Calcutta and London against Lord Reay's Government of Bombay, and H. E. and his Councillors were being charged with conniving at or encouraging the very scandal and wrong which they had tried manfully to face and to remove? They have had a veritable Augean stable to cleanse, and yet they are accused of being indifferent to the evil, if not inclined to countenance it! For obvious reasons we cannot be more explicit just now, but we beg to warn all exponents of Anglo-Indian and English opinion to beware of how they act at the present crisis, for a crisis it morally and practically is; or else the said exponents will exercise a disastrous influence on the much abused Native Press of India, which cannot help being demoralized by such a spectacle.

—Rev. G. C. Moore, writing in *Divine Life*, says: "It seems now to be becoming the rule that 'in connection with meetings and conferences for the promotion of a higher Christian life' the great missionary question shall be brought to the front. This is most suitable and helpful. It is a pledge to God and to man that we seek not more grace for selfish or merely personal purposes, but with a view also to the great, great multitude of dark souls over whom His soul yearns. Thus, we may say reverently, God is doubly pledged to bless. The great and real revival of missionary interest and zeal may be largely traced to such gatherings. A very considerable number of missionary lives, for example, found their turning-point at the Keswick Convention. And we have good reason to believe that at the recent Conference at Eastbourne some were commissioned of the Master for His service amongst the nations."

"At that Conference no one spoke with more power and effect—if with as much—than a dear Native brother from India. We cannot exactly recall his queer-sounding name, but he is a 'major' in the Salvation Army. Five years ago, he told us, he was a heathen longing for light, which came to him at last through the self-denying lives and earnest words of the Salvation Army. And yet there he stood in his Native dress, and with his bare feet, able to speak to an intelligent Christian English audience with a freedom, a persuasiveness, and, above all, an unction, that very few men that have had for years all the advantages of English civilization and education could equal. There is no educator like the Spirit of God. And it may be that God is about to rebuke our evil pride and false confidences by raising up in India, in China, and in other heathen lands—as He has already done in measure—men whose unworldly lives and spiritual might shall shame us back again to our true strength.

—It is a certain fact that, in a country like India, side by side with the great revolution of spiritual life necessary to inaugurate it, a great social revolution is also necessary. We are therefore glad to see the increased willingness of Native leaders of thought to listen to the proposals for such a revolution. The reduction of birth, marriage and death expenses, the raising of the marriageable age, the marriage of child-widows, the prevention of the disfigurement of child-widows, were all admitted principles at the Social Conference held side by side with the Allahabad Congress in December. All the Native papers of any importance have commented favourably upon this. The fully-taught Christian will, of course, never be satisfied until woman is once more side by side with man, his companion, as God created her.

—That some change in the Abkari system is imminent, even its most ardent supporters admit. The question is, shall this change be a temporary and a partial, or a lasting and a perfect one? The Indian Government has, thus far, encouraged and fostered the drink-traffic. A partial retreat from that policy ought not to be the next step. But under Sec. 84, Act vii. of 1878 of the Bengal Code, it has been moved in the Calcutta Municipal Corporation "that the Government of Bengal be requested to assign the necessary powers and functions to the Corporation of Calcutta for the granting, withholding, and withdrawing of licenses for the sale of exciseable articles within the limit of its jurisdiction." "Exciseable articles" include, in India, alcoholic liquor, which is prohibited in some of the American States; opium, which the Chinese Government endeavoured for years to prohibit, until it was forced upon that nation by English bayonets; and bhang, an infernal intoxicating poison which the Egyptian Government most sternly represses by every means in its power. The Indian Government has, and does now, license, permit, and encourage the sale of these articles, for the sake of the revenue obtained from them. The duty of Christian men and women is not less than that of the heathen of China or the Mahomedans of Egypt. Christ's law is not lower on these matters than that of Confucius or the False Prophet. The duty of British rulers is totally to prohibit, and not to license in any way the use of intoxicants. There is every chance of success in India on these lines of prohibition. As Mr. Caine pointed out the other day in his speech at the Framjee Cowasjee Hall in Bombay, before the Abkari system was established at Muttra there was only one drink shop there, and that one outside the town. Now there are forty inside. That one drink-shop outside the town of Muttra represents the Native conscience on the subject. Prohibition and not permission of evil is the standpoint from which all Christians should work.

—The first issue of *National Righteousness*, the paper representing the opposition of the Christian Churches of Great Britain to the Indian Opium and Drink traffics, has reached its thirtieth thousand.

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PAINFUL REVELATIONS OF BRITISH ADMINISTRATION IN INDIA.

Mr. W. S. Caine, M. P., reports his investigations to the British public.

Mr. W. S. Caine, M. P., writes thus to a number of influential English newspapers concerning his recent investigations at Lucknow :—

I did not leave the bazaar without noticing what a considerable portion of the trade of the place fell to the British Government, which is the principal retail dealer in every bazaar in India. Here and there, all through the bazaar, are little shops whose entire stock consists of a small lump of greenish pudding, which is being weighed out in little squares. This is majoon, a preparation of the deadly "bhang," or Indian hemp, known in Turkey and Egypt as "hasheesh," the most horrible intoxicant the world has yet produced. In Egypt its sale is forbidden, and special gunboats employed to suppress its smuggling by Greek and Turkish adventurers, but in India it is a "Government monopoly," and when a Hindoo wants to commit some terrible crime, such as wife-murder or mutilation, he prepares himself for it with two pennyworth of bhang, purchased from a majoon shop, of which three-halfpence goes into the State Exchequer, and a halfpenny to the shopkeeper.

Here, again, is a little room, open to the street, of which the sole furniture is some matting and half-a-dozen hookahs. This is a "Churrus shop," or "Chandu." Here the Government of India provides another variety of Indian hemp intoxication, which is smoked instead of eaten. A little further on is a wide and spacious shop, the front of which is strewn with little broken earthenware pots. Inside are a number of men, seated in groups or singly, each drinking ardent spirits, manufactured by the Government and supplied retail at three farthings a gill, of which two farthings go to the Exchequer. No Hindoo will drink after anyone else, which accounts for the broken sherds and the pile of little pots under the barrel-stands. My guides, a Mussulman barrister and a Cashmere Brahmin, then lead me down a narrow side street, and stop in front of a large Native house, into which there is quite a stream of visitors. We enter with the rest, and find ourselves in a dirty courtyard, round which are ranged fifteen small rooms.

The stench is sickening, the swarms of flies intolerable, and there is something strange and weird about the faces of those who are coming in from the street. It dawns upon me that I am in yet another and different "Government" Bazaar, and that, for the first time in my life, I am within the walls of an "opium den." At the entrance sits a comely Chinese woman, whose husband is busy showing the arriving customers into the least crowded of the side rooms. Before her is a table, covered with copper coins. She is veritably "sitting at the receipt of custom." About half these copper coins go to the Government treasury at Calcutta, the other half going to the Government tax-collector, the opium-farmer. I obtain permission to go over the whole premises, and enter the first of the small rooms. In the centre of the room, which has no window, and is very dark, is a small charcoal fire, whose glow casts a lurid light on the faces of nine human beings, men and *women*, lying in a circle like pigs in a sty. A young girl about fifteen years of age has charge of each room, fans the fire, lights the opium pipe, and holds it in the mouth of the smoker who has last come in, till his head falls heavily on the body of his predecessor. Two or three are in various stages of preliminary drunkenness.

I have been in East-end gin palaces on Saturday night—I have seen men in various stages of delirium tremens, I have visited many idiot and lunatic asylums, but I have never seen such horrible destruction of God's image in the face of man, as I saw in the "Government" opium dens of Lucknow. To my dying day I shall carry the recollection of the face of a handsome young woman of eighteen or nineteen years, sprawling on the senseless bodies of *men*, her fine brown eyes flattened and dulled with coming stupor, and her lips drawn back from her glittering white teeth. Another girl of the same age was sitting in a group of newly-arrived smokers, singing some lewd remance as they handed round the pipe. I went from room to room and counted ninety-seven persons of both sexes in various stages of opium stupor. Green hands could get drunk for a penny or less, but by degrees more and more opium is needed, and the callous keeper of this hideous den showed us men whom 180 drops of thick opium, mixed with tobacco, hardly sufficed to intoxicate. I came out staggering and faint with the poison laden atmosphere

After a few minutes' walk my guide said, "Here is another opium shop; will you go in?" I could not believe there was more than one such abomination in Lucknow, and, mastering my disgust, I entered a second. It was even worse, and more squalidly beastly than the first. Again I went from room to room, and counted on the ground floor alone 117 human swine of both sexes, noticing among them a bonny little lad of six or seven watching his father's changing face with a dreadful indifference. Having counted 117, I was asked to go upstairs, where there were many more customers; I had had more than even my strong stomach could stand, but I was told that there would be probably fifty more. It was three in the afternoon when I visited these places, and I am told that after dark the attendance is doubled. I have felt the effects of the fumes ever since, and the slight head-ache produced will probably last for two or three days. In the city of Lucknow there are thirty distilleries of native spirits, 201 liquor shops, twenty-four opium shops, and ninety-two for bhang and other intoxicating drugs.

An opium sot is the most hopeless of all drunkards—once he is well into the clutches of this fiend, everything gives way to its fierce promptings. He only works to get more money for opium. Wife, children, and home are all sacrificed to this horrible lust. The receipts of the Government of the North-West Provinces and Oudh from opium, bhang, and other intoxicating drugs is no less than £67,000, and is steadily on the increase. It will give your readers some idea of the way in which this horrible traffic in intoxicants is being stimulated, if I give the average revenue for the North-West Provinces and Oudh from all intoxicants for the three years 1878-79-80, as compared with 1885-6-7. In the former case, its yearly average was £284,000, in the latter it had run up to £546,000, showing a *doubled consumption* within seven years. Every day I spend in India brings fresh proof that the Government are stimulating the sale of intoxicants to the very verge of decency, for the sake of the cheaply collected and rapidly increasing revenue which it furnishes.

DEATH AND LIFE IN THE POWER OF THE TONGUE.

Several weeks ago the Pastor of Grant Road M. E. Church, Rev. H. C. Stuntz, preached a striking sermon from the words, "Death and Life are in the power of the tongue." It was a sabbath morning discourse. By request he preached it again last Sunday evening when the following notes were taken by a hearer.

A philosopher once sent his servant to get the best thing in the market with which to feast some expected company. When the feast was served up it turned out to be tongue, every course that came on the table was tongue, more tongue. The man defended himself by questioning what could be better than the tongue. He maintained that it was the best thing there was. The next time the philosopher told his servant to get the worst thing in the market. He said, "You could not do worse than you did before, so bring me the worst thing you can think of." Again the dinner was composed of tongue and again the man maintained that nothing could be worse than the tongue.

Every one will confess that within the power of the tongue lie tremendous influences. Power to stimulate men to action. Power to comfort and to bless, and yet few are prepared to say death is in the power of the tongue. Words are symbols of ideas. "Out of the abundance of the heart the mouth speaketh." The mouth is the infallible index of the soul. If I could have a vocabulary of every word a man used for two weeks I would give you his character. "As a man thinketh in his heart so is he." Our words not only express but strengthen and intensify character. Words and feelings act and re-act on each other. Grievous words stir up anger, as the words lash the soul and anger provokes anger. What you feel you will feel more intensely if you talk about it. Talk of a quarrel to Mrs. Q. or Mrs. R. and you will feel worse about it. Characters are deep lines of the carving of habit daily cut into the soul. Words are chisels by which we cut and carve our characters.

Let us see what Scripture says about it. James 1, 26 will cut up a lot of professed piety. Holy things at the tongue's end—but vain. If you want to bridle a horse keep its tongue down. So with a man's tongue. An unbridled tongue is the index of a vain religion. James iii. 2. See the apostle's definition of the tongue "a little member," "boasteth great things," "a fire," "a world of iniquity." No power in the world so mischievous, nor yet so fitted to bless as the tongue.

"Full of deadly poison."

A man who had been injured by a foul slander had a curious dream. He thought he saw the person who had injured him. He was like ordinary men in every respect except that he had a gigantic tongue. He saw this man going about from place to place, from home to home, from church to church with this long tongue dripping with foul poison and everywhere the poison fell he saw the people wither and die. Cursing is in the power of the tongue. Whole neighbourhoods have been set at loggerheads by the power of an ungoverned tongue. Romans 1-29. classes whisperers, with great evil-doers. "Whisperers"—we can fairly hear the hiss of the serpent in it. Persons who say "If you only knew what I know about that person," and so on. Peter 4. 15 warns against busybodies

in other men's matters and classes them with murderers and thieves—a trinity of evil workers.

Ephesians 5, 29-31. The only way bitterness finds revenge is through the tongue. In the power of the tongue is

DEATH TO THE HOME.

Its happiness and blessedness are at the mercy of the tongues of the inmates. One is not well, perhaps, or tired, and a hot word goes out stinging and causing mischief. We forfeit all our blessings if we do not bridle our tongues at home.

Society too, holds its life at the mercy of the tongue. It is as true of Society as of the home. Gossip and slander detract from its pleasantness. The Psalmist says "Who whet their tongue like a sword," "they search out iniquities." Was there ever anything more true? Did not we all know these "searchers out" of iniquity? They dont care to hear about anybody being converted, but enjoy titbits of gossip, and gloat over moral impurity like carrion crows. The apostle hits the true ideal when he says "rejoiceth not in iniquity." Religion is to govern all our actions, but if we seem to be religious and bridle not our tongue our religion is vain.

Criticising Church members are death to a church. The Spirit of God cannot work in such an

ICY, FREEZING, ATMOSPHERE.

He (the speaker) knew of a church not ten thousand miles away (he did not allude to his own church) the whole of whose work was crippled by three or four tongues. They went to church to find flaws and went home to talk about them. He knew a man also who had 5 or 6 children, and he could not think how it was that none of them were converted. He did not recognise the fact that the way he was in the habit of criticising the preacher and the sermon at the dinner table on Sundays was calculated to kill all the seed sown. He once knew a boy also, who, under the influence of his Sunday School teacher had almost decided for Christ. His father asked who this teacher was, and made such disparaging remarks about him that the boy distrusted the teacher and left the school, and is still, though grown to manhood, in an unconverted state.

Take another step, there is death to the soul in the power of the tongue, for Jesus said, "By thy words thou shalt be justified and by thy words thou shalt be condemned. May God save us from this awful form of sin."

"THEM THAT HONOUR ME, I WILL HONOUR."

While the Rev. J. M. Foster was pastor in Cincinnati, a Chinaman was received into membership in the Church. In examining him before the session, he was asked this question, "Are you willing to promise to keep the Sabbath day?"

He hung his head for some time, and then looking up he said, "That question almost takes my breath. I have a family to support. If I close my laundry on Sabbath I will lose custom. I cannot afford to do that."

"You have accepted Jesus Christ as your Saviour and Lord. Are you not willing to trust Him."

"Well, Church members bring their clothes to me and come for their laundry on Sabbath. And if it is right for them to do that, it cannot be wrong for me to wait on them."

"Because they do wrong is no reason why you should disobey God. He has said 'Remember the Sabbath day to keep it holy.' You ought to obey Him and leave all consequences in His hands. Why not do this! Tell your customers between now and Sabbath that you are going to close up on Sabbath and go to Church. On Saturday night put a placard on the door, 'Closed for Sabbath,' and then go to Church."

"I will try that." And he did. In a few weeks he said "I am glad I was advised to close my laundry on Sabbath. I did not lose a customer and I have more trade than before, and rest on Sabbath." It is a universal experience that God honours those who honour Him.

News of the Week.

GENERAL.

—The annual distribution of prizes to the boys and girls of the Scottish Orphanage at Bombay took place on the 9th inst., in the presence of a number of friends of the Institution and a large audience. The Report read by the Secretary showed that the School maintains its numbers and is in a satisfactory condition.

—News has been received at Madras of the death of Mr. William Parkes, C. E., Superintending Engineer, in London, of the Madras Harbour Works. It is believed the Madras Harbour will not be completed for less than a million pounds sterling.

—The *Chinese Recorder* contains a table giving the statistics of Protestant Missions in China in December, 1888. From this we learn that there are 40 societies at work, employing in all 1,123 missionaries and numbering 34,555 communicants.

—The *Overland Mail* says that:—Details which have reached Zanzibar of the Arab attack on the German mission station at Tugu on Jan. 13 show that the attack and subsequent massacre of the missionaries was prompted by the Arabs' thirst for reprisals for the bombardment of the coast villages by the German war vessels, and also by the desire to recapture 200 liberated slaves who had been placed under the protection of the mission. Three of the missionaries, who were Bavarians, were massacred together with one of the two ladies at the mission. The other lady was injured by a German shell while the Arabs were engaged in seizing the freed slaves. The Usagara Company is endeavouring to arrange for the release of this lady and two missionaries who are held as hostages by an offer of money. The mission is situated in the German protectorate of Usambara, and is not on the territory of the Sultan of Zanzibar. Quiet prevails in the British sphere of influence, and the missions anticipate no trouble. A large slave-market has now been established close to Bagamoyo. There are enormous numbers of slaves on the coast. The German Consul at Zanzibar has been instructed by the German Government to negotiate with the Arab chief Bushiri for the release of the missionaries. It is credibly reported (says the Zanzibar correspondent of the *Times*) that the Arabs have already made a demand for the evacuation of the coast by the Germans, as the first condition for the release of the imprisoned missionaries. The British Indians are engaged in preparing a petition from the entire community for presentation to Colonel Euan-Smith, representing the ruin of their trade and their personal losses, and demanding compensation.

—Miss Manning arrived at Lahore on Tuesday week and met with a warm reception at the station. In the afternoon a large number of the residents of the station were invited to meet Miss Manning at the house of Dr. Beilby.

—The Dutch aëronaut, Mr. Henri Wolff, made an ascent at Antwerp in his balloon, on the morning of the 15th ultimo. He was accompanied by an officer of the Belgian Gardes. About three o'clock the wind carried the balloon out to sea, and in the evening it was seen off Ostend descending. Nothing has since been seen or heard of the balloon or its two occupants, and it is feared, with only too much probability, that they are both drowned, their chance of being picked up by a passing vessel in the dark being very small indeed.

—The Dominion Government, in answer to the petition of the evangelical Alliance of Canada praying the Governor General to disallow the Jesuits Estates Bill passed by the Quebec Legislature, has decided to leave the Bill to its operation, subject to its not coming within the purview of the Federal Government.

—A distinct earthquake shock was experienced on the morning of Jan. 18 in the Edinburgh district, especially in the west end of the city and along the valley of the Water of Leith. The shock, which was sharp, and did not last more than a few seconds, is described by several correspondents as a sensation the like of which they never before experienced. Others acquainted with similar phenomena in India and the East had no hesitation in identifying the disturbance as an earthquake.

—A long-standing dispute between Denmark and the United States will shortly be submitted to arbitration, which, it is stated, will be undertaken by Sir E. Monson, the British Minister at Athens, who formerly represented Great Britain at Copenhagen. The matter concerns the demand of the United States for the payment of a considerable sum as compensation for the action of the Danish Commander at St. Thomas, who, in 1854, gave orders to fire upon the American vessel *Benjamin Franklin* while she was leaving the port without permission.

—Lady Gordon, wife of Sir Arthur Gordon, the Governor of Ceylon, has recently died at Malta. A vote of condolence was passed at a meeting of the Ceylon Legislative Council on January 30th, and the resolution telegraphed to Sir Arthur Gordon.

—The first comet of the present year was discovered by Mr. Brooks, of the Smith Observatory, Geneva, New York, at forty-eight minutes before noon on Jan. 15. It was moving rapidly in a westerly direction.

—Representative Butler, of Tennessee, has introduced a Bill in Congress to appropriate a million dollars to be expended in the construction of a great telescope with a lens 60 inches, or 5 feet, in diameter. The diameter of the Lick object-glass, the largest in the world, is only 36 inches.

—A unique remedy for eczema and other cutaneous diseases is (says the *Hospital*) Hebra's water-bed; or rather, to define it accurately, continual bath. The patient lives entirely in his bath, eats, drinks, and sleeps there till he is well. One patient was kept in such a bath for 385 days. There is a slight danger of the patient slipping entirely under water in his sleep, and drowning; but it is usual to pass a bandage under his arms and fasten it, so as to support the upper part of the body on the inclined part of the bath on which the head rests. The palms and soles become white and shrivelled, like a washerwoman's hands; but the skin of other parts of the body does not suffer, and the treatment is said to be very efficacious in severe burns. When the patient first gets into the bed the temperature is 86 deg., but as he gets used to it, it is raised gradually to 98 deg.

—Colombo has been suffering from a "carriage famine," owing to the action of the Mayor of Colombo with regard to the licensing of carriages for hire, the owners being required to paint their vehicles ere they can obtain a licence. The consequent inconvenience to residents and passengers has been very great, and a very sore feeling has been created.

—The Vienna correspondent of the Exchange Telegraph Company gives the following particulars of the scheme for a Balkan confederation, which has originated in its revived form in Montenegro, and which, it is said, is being actively promoted by the Prince and by his cousin and Minister M. Pozzo Petrovic. A scheme having the same purpose was elaborated some years ago; but was dropped in consequence of the violent opposition of the Roumanians. Under the new scheme, for which it is reported the sanction of Russia is being sought, the five independent States which have been formed out of what was once Turkish territory—namely, Greece, Roumania, Servia, Bulgaria, and Montenegro—ally themselves into an Orthodox Christian Peace Confederation of the Balkan nations. They engage never to make war between themselves, but to submit every controversy to a court in equity consisting of five delegates, one of whom is to be appointed by each of the confederated States. The court deliberates under the presidency of Greece as the eldest of the independent Christian Balkan States, and decides finally. No member of the confederation is allowed to made an offensive war against any Christian Power. But in case of a defensive conflict all the Confederates are bound to assist the State attacked with their whole forces. As to the future, the Confede-

rates oblige themselves to promote the interests of the territories on the Balkan Peninsula, according to the orthodox Christian view.

—The Pennsylvania Legislature is about to pass a resolution for submitting a "prohibitory liquor" amendment to the State Constitution to the popular vote next June.

—The Karennee expedition has been embarrassed by the flight of the marauder-chief Sawlapaw, who was expected to make a stand and fight. The man is such an able leader that there is no hope of peace as long as he is unsubdued. A later telegram says that the Government has appointed a popular thief named Sawwi, and known as the Kyamaing, in Sawlapaw's place. He engages to pay three lakhs of rupees as indemnity for the robber chief, and to give up five hundred good muskets. The question now remains how to prevent Sawlapaw from going to war with the Kyamaing.

—The arrest in Bombay of a Railway Guard named Neill has led to the discovery of what seems to be a series of most daring robberies on the G. I. P. Railway, which, it appears, have been systematically carried on for the last three years by a clique of Europeans who are employed on the railway as guards. The alleged robberies were committed on the Bhusawal and Nagpore section of the railway, and the thieves consist of a gang of no less than twenty-three European guards who had styled themselves the "Golden Gang." One of their number states that they have surreptitiously disposed of property worth an enormous amount, something very much over a lakh of rupees.

—Pandita Ramabai, who returned from America last week, has nearly completed her arrangements for the establishment of a School and Asylum for Hindoo widows in Bombay. Her original intention had been to found the institution in Poona, but on her arrival here, the Pandita went to Poona and was advised by several of her sympathisers to open the School and Asylum in Bombay. Accordingly she communicated with her American patrons, who have approved of the change. At her request some of her friends met on Monday evening at the house of Mr. Madhodas Raghoonathdas, who is well known as the leader of the widow re-marriage movement. Pandita Ramabai explained the objects and aims of the institution which she intended to start. She said she had been supplied with funds sufficient to keep the institution going withont any pecuniary assistance from her Indian friends for the next ten years. She, however, counted upon the sympathy and support of her countrymen and countrywomen, and hoped they would enable her to put the institution on a permanent basis. The object of the Asylum and School which she intended to open from the 1st March next in a house at Chowpatty, which she had already hired for the purpose, was to give shelter to distressed and destitute Hindoo widows, to give them a good education, and to teach them at the same time something which would enable them to earn an independent livelihood. The *kindergarten* system would also form part of the curriculum. Instruction would be given in English, Marathi, Gujerati, and Sanskrit. Though the School would be intended *principally* for Hindoo widows, yet it would be also open to married and unmarried Hindoo girls.

Dadajee, the husband of Rukhmabai, was married on Tuesday; and thus ends the long talked of case of Dadajee *versus* Rukhmabai.

—The "Golden Gang" case has been adjourned to the 18th inst. Other arrests have been made, among them being Guards Sterling and Miles, the former for borrowing money on the surety of jewellery deposited by Neil, knowing such jewellery to be stolen property, and the latter for depositing a box of wearing apparel and jewellery at Mrs. DeSouza's house at Budneira.

—The cost of the Crawford Commission is stated to be three and a half lakhs of rupees.

—The P. & O. Company's s. s. Assam, with the English mails of the 1st instant, left Aden for Bombay at 9 a.m. on Tuesday. The same Company's s.s. Britannia left for Colombo and Australia at 8 a.m. the same day.

—The present rate of exchange is 1s. 4 19-32d.

Missionary and Church Intelligence.

The Report of the Girls' Orphanage in connection with the Friends' Mission at Hoshangabad has just reached us. It has now over 20 inmates, little girl waifs, nearly all of whom would have gone to swell the ranks of the vicious if they had not been rescued while young and untainted. Orphanages of this character are among the most satisfactory class of rescue works in this country.

—Rev. J. A. Graham has just been ordained in St. George's Edinburgh, as first foreign missionary of the Church of Scotland Young Men's Guild. The building was filled to overflowing, and fully a thousand young men were present, including representatives of the Guild from all parts of Scotland. Dr. Norman Macleod, who presided, called attention to the remarkable nature of the meeting, which was without a parallel in the history of the church. Mr. Graham goes to Kalimpong, North-eastern Bengal, India.

Mr. G. A. Eoll has published a report of the important work carried on by himself at Port Said, Egypt, during the four years ending April last. Altogether nearly 1400 persons, speaking over thirty different languages, sought the help of the Mission, during the four years, in food, shelter, or clothes. Over 500 sick people of various nationalities were assisted, and the Scriptures were freely distributed. Many thousands of tracts and books were also given away. Ships passing through the Suez Canal have been boarded, and thus the truth as it is in Jesus has been scattered abroad. Mr. Eoll refers with joy to the frequent visits received from missionaries on their way to foreign fields of labour, or on their return home.

—When Mr. Arnot, the Glasgow missionary pioneer, returns in April to resume his work in Africa, he means to take half-a-dozen barrows with him constructed after a pattern of his own invention. They will be entirely of steel, will have only one wheel, 3ft. in diameter, in the centre of the platform, and will have two shafts at each end for two men—one to pull, the other to push. The barrow will be only two and a half feet in width, to suit the narrow paths of the interior, and will carry the loads of five men, thus effecting an immense saving. Mr. Arnot, who is a man of great common sense—even in missionary matters—and keen observation, is confident of success. He takes with him quite a troop of missionaries who are to settle in the country of Chief Msidi, near the sources of the Congo and the Zambesi.

—There are at present 110 students under training in the East London Institute for Home and Foreign Missions—the largest number reached since its establishment in 1873.

—Mr. Edward Clifford writes to the *Christian*, London, from Honolulu, on December 17, 1888:—"I hear that it has been said in some newspapers that I am intending to make a lengthened stay in Molokai, the leper island. This is a mistake. I hope to reach it to-morrow morning, and to spend some little time there, seeing something of the work going on amongst Protestant and Roman Catholic lepers, and taking with me a remedy which has been found very useful in Burmah. But I expect to return to London in March."

—Within a fortnight after receiving the £100 sent by the Bishop of Exeter "as a pledge of unshaken confidence and affection," the Church Missionary Society also received the following sums, accompanied by warm expressions of sympathy and confidence:— "Gratitude," £1000; "Canon's Reply to the Canon," £325; Rev. G. F. Whidborne, £100; Rev. Canon France-Hay hurst, £100; congregation of St. Paul's, Leamington, per Rev, J. Bradley, £30; Rev. Canon Carus, £25.

—As the Bible is being issued in parts by Sig. Sonzogno, of Milan, so it is forming the subject of popular lectures by Pastor Borgia, of the same city. Taking the weekly parts with them, curious and inquiring people attend the lectures, whereat special attention is paid to the "notes," which constitute a Roman Catholic commentary on the Scriptures. The pastor finds no difficulty in showing that the text is very often much more plain than the "elucidation."

—Northern France is receiving the Gospel in a cheering manner. Four or five years ago Protestants were very rare indeed in the populous villages of Pas de Calais and Nord. Now there are vigorous churches at Hersin, Bruay, and Beuvry, as well as other centres of growing evangelical effort. When the Reformed faith was first preached among the people, whose principal occupation is mining, a spirit of persecution was manifested by employers and others. As, however, the converts have turned their backs upon the drinking tavern and renounced other habits of dissipation common to the mining class, they have very practically commended Protestantism to their employers, who have by degrees ceased to offer opposition to the new movement.

—The British and Foreign Bible Society's district secretaries from all parts of the country recently held their annual conference at the society's premises in Queen Victoria-street London. There are scattered throughout England no fewer than 5,407 societies, a uxilliaries, and branch associations. Besides raising funds for the British and Foreign Bible Society these branch organizations distribute copies of the Scriptures in the localities in which they are situated. The British and Foreign Bible Society is not a trading concern—that is to say, the society does not make any profit by the sale of the Scriptures, inasmuch as they either give or sell them at cost price. To give an idea of the extent of the work which is carried on by the society, it may be mentioned that they send away to different parts of the world between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working day, or five copies every minute. The Society spend £70,000 annually for printing Bibles in England and a considerable sum in foreign countries. One of the latest of the 298 languages and dialects into which the Scripture has now been translated by the Society is Lugunda, or the language spoken by the people of Ugunda in Central Africa.

—The Boston Young Men's Christian Association has recently taken in 442 new members in one month.

—The death is announced of the Rev. Thomas Henry Tarlton, M.A., who was the first secretary of the Young Men's Christian Association, and succeeded in carrying on a most valuable work during his secretariat.

—Mr. George Muller, of Bristol, with his wife, will probably return to Sydney, which they have found suitable for their age and declining strength.

—Mr. Spurgeon is recovering from the effects of the accident which he met with some few weeks ago. He is able to take carriage exercise daily, and it is hoped that in a short time he will be well again.

Attention is called to the Special notices in our "Bombay Church Directory" column.

Telegraphic News.

Berlin, February 7th: In the Reichstag to-day, the resolution that Germany should act in concert with England in the event of the latter initiating proposals for the restoration of the silver standard was brought forward, In the debate which followed, the representative of the Treasury said he declined to commit the Government at all in the matter and that they must await the action of England. Moreover, it was useless to begin negotiating, unless they were certain that all the States desired to establish and maintain the silver standard. The resolution was, therefore, withdrawn.

Washington, 7th: Secretary Bayard has re-called the United States Consul from Samoa, in consequence of his views of the situation there differing from those of the United States Government.

Zanzibar, 8th: The German authorities have paid the ransom asked by the Arab Chief Bushiri for the Roman Catholic missionaries captured last month in the attack on the German Mission station at Tugu.

Berlin, 8th: The semi-official *North German Gazette*, in discussing the bi-metallic question, says that Germany will favourably consider any proposals England may have to make on the subject.

London, 8th: The steamer that came into collision with the Largo Bay off Beachy Head was the Glencoe in ballast. Fifty-four lives were lost, bnt

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none of them were passengers.—Mr, Thomas Joseph Condon, Home Rule Member for East Tipperary, has been sentenced to two months' imprisonment with hard labour at Clonmel for an offence under the Crimes Act.—H. R. H. the Duke of Cambridge has arrived at Gibraltar, from which place he returns without inspecting Malta as was at first arranged.

Washington, 8th : Secretary Bayard, in agreeing to the proposal made by Prince Bismark for a Conference in settlement of the Samoan difficulty, requests that the German officers in Samoa be instructed in the meantime to abstain from further acts of warfare against the natives of the island.

London, 9th : Mr. Denis Kilbride, the Home Rule Member for South Kerry, who was recently arrested at Leicester under the Crimes Act, has been sentenced to three months' imprisonment. The accused has appealed against the sentence,

Shanghai, 9th : The riots at Chinkiang were not directed against the foreigners, as was at first reported, but were caused by the unpopularity of the police authorities there. Order has now been restored.

London, 10th : The trial of the Right Rev. Dr. King, Bishop of Lincoln, for Ritualistic practices, which was initiated by the Church Association, commences on Tuesday next at Lambeth Palace. The India Office offers to holders a renewal of two million of debentures due in August at threequarters per cent.

Suakin 10th : Reports are constantly reaching here from the Soudan that the forces of the Sheikh El Senousi have defeated the Mahdists in several engagements and captured El-Obeid.

London, 11th : A demonstration to protest against the treatment of Mr. O'Brien in jail was held in Hyde Park yesterday afternoon. Several thousand people were present, but the proceedings were marred by a heavy snowstorm which came on.—Mr. Balfour has written a letter, in which he denies the alleged ill-treatment of Mr. O'Brien in jail. Mr. O'Brien, he adds, is quite well and cheerful, and has admitted to the doctors, who were sent to see him and report on his condition, that no excessive violence had been used towards him by the jail authorities.—Great snowstorms have taken place throughout Great Britain and on the Continent, causing the railway and telegraphs to be blocked.

London, 12th : Father Macfadden and five others have been charged with the murder of the Police Inspector who was killed by a stone while arresting the Rev. Father at Gweedore. Mr. O'Brien has been removed from the Clonmel jail to Tralee, to answer a further charge under the Crimes Act. Mr. Parnell has commenced an action in the Irish Courts against the *Times*.

13th : Lord Roseberry has been elected Chairman of the London County Council.—The Counties of Meath and Waterford have been proclaimed under the Crimes Act.

Paris, 11th : M. Floquet's Bill for reviving the *Scrutin d' Arrondissement* has been passed by the Chamber of Deputies by a majority of forty-six votes.

Suakin, 11th: The inhabitants have evacuated and burnt Handoub.

Paris, 13th : The Maharajah Dhuleep Singh, who is at present here, has issued a manifesto addressed to the princes and people of India. In it he declares that there are supporters in Europe and America who are ready to form an army for the overthrow of British rule in India, but a fund of four million pounds is necessary for the purchase of munitions in order to carry out that object. Besides the Punjabees, the Maharajah says, the Irish soldiers serving in British regiments in India would assist in the movement.

Tokio, 12th ; The Mikado has issued a Proclamation granting a Constitution to the Japanese Empire. By it His Imperial Majesty orders the creation of a House of Peers which will be partly elective, and a House of Commons comprised of three hundred members. Religious liberty, freedom of speech, and the right of holding public meetings, are also granted.

London, 14th ; In a speech made by Mr. Chamberlain at Glasgow yesterday he advocated the reunion of the Liberal party, and said that the Liberals were agreed as to a general programme, including the Irish question. The sole vital difference, he said, was that the Gladstonians based Home Rule on the principle of nationality, whereas the Unionists were ready to concede local self-government to its fullest extent. He was by no means assured that the difference could not be got over.—The Secretary of State desires to transfer the further negotiation of the differences between the State of Hyderabad and the Deccan Mining Company to this country, so that the Government of India may keep a watch on it.

EDITOR'S TABLE.

The First Report of the Bengal Christian Alliance for 1887-88 is just out. It shows the beginning of a good work on Young Men's Christian Association lines amongst Native Christians, which is commenced and carried on entirely under Native auspices. We wish the promoters every success. Those who desire to help with funds, books, or papers, cannot do better than communicate with Mr. P. K. Ghosh, M. A., at the Office, 22 Old Boitakhana 2nd Lane, Calcutta.

The Salvation Army issue a special appeal for funds to their friends in India and Ceylon, in which they say that it is a great mistake to suppose, as some do, that they have large funds in hand. The principle of self-support has not yet succeeded with them, large grants from the Bombay Headquarters having had to be made to the various corps, hence this appeal for further help. Training of officers, a most necessary thing, forms another heavy item of expense. They state that the expenses of sick workers is a very serious matter with them. Help for the erection of buildings is wanted, as well as for the prison-work. Those who have been in any way benefitted by the writings or teachings of the Salvation Army should send them a subscription in this, their hour of need. Though forming but a small part of the mission-work in India, the Salvationists are trying a great experiment, and should be afforded the fullest possible fair-play. According to Commissioner Tucker's latest report the result of their six years work in India has been 1,300 soldiers, which is not so much as the converts of one year in a single district of the M. E. Church in India. The impression in England and America is far different from this. Ask a member of the Salvation Army there how many members the Army has in India, and the answer obtained would probably be "I don't know, but I suppose about a quarter of a million at least." We shall be happy to see the time when the English impressions of the Salvation Army work in India are substantial realities here. All good men rejoice to see sinners brought to Christ, whatever may be the means that God chooses for that purpose.

The *Thirty Second Annual Report* of the German Missions at Ghazipur and Buxar, is a refreshing little report of one of those numerous small independent missions scattered up and down India, which, though not so well known as some of the larger ones are no less dear to the heart of God, and are as lights in a dark place spreading the purifying savour of Gospel influence in all the country round. There is a pretty word-picture from the missionary in charge illustrating how the brother "comes down to the level of the Natives," and a little bit lower,

Our itinerations have been made in the usual way and we have met with many encouragements everywhere. I generally walk with my catechists and colporteurs. We rise very early in the morning, take down our little tent, pack it on the bullockcart, a box with books and a box with cooking materials, a little wood and a *charpai* are all placed in the cart and then we start. In loading and unloading every one of us is expected to help, in pitching the tent, and taking it down, etc. I do not exempt myself from any work. This makes us all like one family, so much so, that our Cart-driver once included even our two bullocks into our number. One evening the chowkidar of a village, near which we stopped, came and enquired of our cart-driver : How many persons are you ? He said : we are altogether nine persons, one sahib, six natives and two bullocks. On the road we speak to nearly all persons we meet, and preach in the villages we pass.

We have received three Leaflets on Missionary subjects from the Orphan's Printing Press at Leominster. The titles are "The Bitter Cry of the Heathen," "Preach the Gospel to every Creature," (faced by a striking illustration of the extent of heathenism), and "Give with a Cheerful eye." They are lively little tracts, and deserve a wide circulation.

The American Board of Missions Almanac for 1889 is tastefully got up and well illustrated. The events opposite the dates are all missionary events, and are in themselves a remarkable compilation. The extracts of reports from all over the world are very interesting. The little filling-up paragraphs are well chosen. Here is one of them :—

An unlettered candidate for the ministry when asked at his examination, "What proof have you that Christ is divine ?" answered with tears, "Why, bless you, He has saved my soul !"

It would be a good thing if all learned candidates could give the same answer.

The *Revue de l'histoire des Religions* favourably notices Mr. Baba Padmanji's "Manual of Hinduism," in a late issue. The notice is written by Dr. Eugene Mouseur, Professor of Sanscrit at the University of Brussels, who speaks of it as a valuable work.

GO ON UNTO PERFECTION.

The Rev. J. W. Hill, writing on 1st Cor. iii, 1, says :

A man may be in the kingdom of God, as well as a member of the Church, for forty years, and unless he obtains full salvation by faith, he is still a babe and a dwarf at that. *Old babes are inexcusable in the Church of God*, and yet we have them not a few, who have been in the Church thirty, forty, fifty years, and yet are as unstable as water, and as fickle and peevish and jealous as children.

He then goes on to insist that this unsatisfactory state of things is only to be got rid of by instantaneous faith. "Now is the day of salvation." The growth in grace which begins after full salvation, is through abiding in Christ and being built up in His Word, the Bible.

ANYTHING BETTER THAN NOTHING.

A poor farmer, who could neither read nor write, had occasion to fetch a doctor to see his wife, and since there was neither pen, ink, nor paper in the house, the doctor was compelled to write his prescription with a piece of chalk upon the door. The farmer, of course, could not copy it in any way, and, for fear of a mistake, took the door off its hinges, and carried it in his waggon to the nearest town. The astonished druggist asked him the meaning of this strange proceeding ; but when the poor man explained his dilemma, he found the prescription could as well be prepared from a door as from a sheet of paper. So in the delivery of the Gospel to the poor. If we know that we have passed from death unto life, and we feel constrained, from a love to perishing souls, to—

Tell to sinners round
What a Saviour we have found,

we should go on, and in the Master's name proclaim a full and free salvation to all who will listen, and not allow any obstacle to prevent us taking part in the glorious warfare against the world, the flesh, and the devil.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson VIII.

Sunday, Feb. 24.

Mark vi : 1-13.

Subject : The Great Teacher and the Twelve.

I. Introductory.

1. *Time and Place :* A. D. 28, Nazareth and other towns of Galilee.

2. *Parallel Passages :* Matt. xiii : 54-58. ; x : 1-13 Luke ix : 1-6.

3. *Golden Text :* And they went out, and preached that men should repent. Mark 6. 12.

4. *Home Readings :*

M. The great Teacher & the twelve Mark 6, 1-6.
Tu. The great Teacher & the twelve Mark 6, 7-13.
W. First rejection at Nazareth...Luke 4, 23-34.
Th. Instructions to the disciples...Matt. 10, 5-15.
F. The Teacher acknowledged...John 3, 1-8.
S. The Teacher accepted.....Matt. 4, 17-25.
S. Confession of enemies .....John 7, 37-46.

5. *Memory Verses :* 10-12 Inclusive.

II. Historical.

After the healing of Jairus' daughter our Lord went immediately to Nazareth where He had spent the greater part of His life. Whether this was His first return to the place after His anointing and entrance upon His public ministry, is not clearly stated but is probable. Dr. Pentecost says : " I am inclined to believe that, disregarding all chronological arrangement, the visit recorded by Matthew, (xiii. 54), Luke (iv. 16), and in our present lesson from Mark are the same. It is not material, however, whether this was a second or the first visit. At any rate, it is interesting that, having been rejected with cold and calculating unbelief by the people of Decapolis, Jesus turns with desire to His own town, where, doubtless, He had reason to expect sympathy and enthusiastic welcome ; all the more that the fame of His mighty works must have preceded Him. He had recently demonstrated His mighty power in stilling the storm, casting out the legions of demons, healing the diseased woman, and raising the dead daughter of Jairus. We are therefore surprised and pained to find that, in His own town and among the people with whom He had been brought up, He received even less welcome than He did from the sordid, swine-herding race of Gergassa ; for they did but selfishly entreat Him to leave their coasts lest His further stay among them would interfere with their traffic, but His own townspeople were filled with envy and jealous hatred, and would even have destroyed Him. (Luke iv, 28, 29). We have in the sending forth of the twelve the beginning of that great work which is now going on in all lands and is known as Mission work. It is most profitable to study our Lord's methods from which He never changed, and which was under His immediate direction wonderfully successful.

III. Exegetical.

1. *From thence.*—From Capernaum after healing the ruler's daughter. *Own Country.*—Nazareth, south west from Capernaum, It now has a population of about four thousand.

2. *The Sabbath.*—Our Saturday. *Was Come.*—He may have stopped quietly at home with His mother for several days. *Began to teach in the synagogue.*—The synagogue in small towns was a plain building when the people met for worship. Any stranger who had ability might be asked by the ruler to read and expound. He being so asked, read and expounded a portion of Isa. lxi. *Were astonished.*—They were astonished because of His humble origin and employment and because of the wisdom and authority with which He spoke. They marvelled, and after a little He, in turn, marvelled.

3. *The Carpenter.*—It is plain He had worked at the trade. In Justin Martyr's time rakes and harrows, said to have been made by Him, were in demand as relics. *The brother of James. &c.*—These were doubtless the sons and daughters of Joseph and Mary. The idea, therefore, says Whedon, that Mary was at once a wife and a nun, is an ecclesiastical tradition unsupported by Scripture, and is the offspring of the false notion of the superior sanctity of celibacy.

They were offended at Him.—The R. V. has " offended *in* Him," and the margin reads "*caused to stumble.*" They were offended because of what He taught and because of what He appeared to be. They looked for a potentate, and here was a carpenter.

4. *A prophet is not without honour.*—A general proverb applicable to His case. There is often a mystery and charm about unknown persons from a distance which soon vanish when they become well known.

5. *He could there do no mighty work.*—Because they gave Him no opportunity and were so faithless. As Alford says, " It was our Lord's practice to require faith in the recipient, and that being wanting the help could not be given.

6. *He marvelled because of their unbelief.*—He is said to have marvelled twice ; once over the great faith of a Gentile, (Matt. viii : 10), and here over the lack of it in the Jews. He marvelled here because their unbelief was so unkind and unreasonable, and so injurious and useless.

7. *He called unto him the twelve.*—The time had come to use the disciples as evangelists. *Send them forth by two and two.*—The plan here adopted has never been excelled. Two went together that they might help each other with sympathy and companionship and counsel. And these two sent forth were given great power and authority. (Luke ix : 1.) They could cast out devils.

8, 9. The mission was to be self supporting from the start. Christ inaugurated the " Pauline Method." Only a traveller's staff was allowed ; no " scrip," or traveller's bag, was allowed ; nor " money," nor " bread," for they could get food when they worked. Only the ordinary palm bark " sandals " were allowed and only one coat. They were not to go forth laden with *impedimenta.*

10. *There abide until ye depart.*—They had gone for work and not for social visiting and they could be more easily found if they lodged at one house.

11. *Shake off the dust.*—A sign that all fellowship and responsibility ended. Paul did so at Antioch, (Acts xiii : 51), and at Cornith, (Acts xviii : 6.) *More tolerable*—Because those cities had not the same light.

12. *That men should repent.*—It was a mission affecting external or social life but calling for a change of life.

13. *Anointed with oil.*—Often the simplest means were used that the tangible might arrest the attention. It was not essential but expedient and appropriate.

IV. Doctrinal.

1. " Many hearing Him were astonished." The Gospel of Christ is an astonishing Gospel. It is full of marvellous facts and truths. And most astonishing of all is its divine founder, who, the son of a carpenter, taught " as one having authority, and not as the scribes."

2. He began to teach." We learn from the way in which this discourse was received by the people of Nazareth to appreciate how the teachings of Jesus are received by men today. That which pleased their fancy and came to them with the sound of gracious favour they received gladly; but that which pointed out sin and contained rebuke is rejected and the faithful teacher is made the object of hatred. (Luke iv : 28,29.) (Pentecost.)

3. " He marvelled." Jesus wonders at that at which He would have us wonder, and He takes notice of our faults to the end that we may reflect upon ourselves. How much more strange and surprising are our infidelity or unsuitable returns after the instruction and miracles of so many ages ! (Quesnel.)

V. Homiletical.

1. Our Lord was a church goer. He might have excused Himself but He did not. He sought out the synagogue even though He knew He would not be received with honour.

2. The unreasonableness and wickedness of our countrymen should never restrain us in the performance of our duty, or cause us to forget any of our obligations to them. (Magus.)

3. Birth, lineage and descent are far from making a man a Christian ; they often, rather, on account of prejudices, are the greatest hindrances to Christianity. (Nov. Bibl. Tub.)

2. " Two and two." There is a great advantage in having company in Christian work. Mutual counsel, and sympathy and help are much needed amid the depressing and discouraging labours of the evangelist.

3. Ambition and avarice are perilous things to the preacher and his work. (Quesnel.)

4. Ministers should be satisfied, though they do not at once have all the advantages they could desire, and things at their will. (Osiander.)

MISSION CHANGES.

Dr. L. J. Wyckoff, of Bombay, is leaving shortly to take up Mission work at Singapore.

Miss Isabella Leonard is leaving for England by next week's mail steamer. She expects to go on to America, after a stay in England, and ultimately return to India for further evangelistic work.

Rev. F. D. Newhouse, wife and son, from Allahabad, M. E. Church, left by yesterday's steamer for America. In consequence of the ill health of Mrs. Newhouse, while in this country, they do not expect to return again to India.

LITTLE FOXES.

Among my tender vines I spy
A little fox named *By-and-by.*

Then I set upon him quick, I say,
The swift young hunter, *Right-away.*

Around each tender vine I plant,
I find the little fox *I can't,*

Then, fast as ever hunter ran,
Chase him with bold and brave *I can.*

No use in trying—lags and whines
This fox among my tender vines.

Then drive him low and drive him high
With this good hunter, named *I'll try.*

Among the vines in my small lot
Creeps in the young fox, *I forgot.*

Then hunt him out and to his den,
With *I will never forget again.*

A little fox is hidden there,
Among my vines, named *I don't care.*

Then let *I'm sorry*, hunter true.
Chase him afar from vines and you.

MOTHER SAYS ITS TRUE.

At a public service for Salvation Army junior soldiers at Weymouth, England, (says the *War Cry*, a short time since, a lassie was giving a beautiful experience of God's keeping power, when she was suddenly interrupted by the Ensign, who said : " Stop ! What would your mother say as to your behaviour at home ?" " There she is, ask her," was the quick answer of the darling. " She lives at home the same as she talks at the meetings," said the mother.

Rev. T. E. F. Morton of the M. E. Mission, Khandwa, writes that he has just baptized a Brahmin, aged 35 years, who has been under the instruction of one of the Native workers at Jabalpur for the past three months.

The Mystery of Christ and the Church. Eph. v : 25-32.

Dr. Geo. E. Post of Syria says that this passage, written to those who had been heathens in Ephesus, is the most wonderful ever written. It puts woman in a place and on a plane which could not have been imagined by an uninspired man. Nothing suggestive of it ever entered an Oriental mind.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. J. E. Robinson, Pastor. Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m. the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

SERVICES as follows:—Monday, Tuesday, 7 30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto. at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi,
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICES.

Rev. J. E. Robinson will preach (D. V.) in the Y. M. C. A. Rooms, near the Apollo Bunder, to-morrow, the 17th inst., at 11 a. m. and 6 p. m. *Morning Subject*; Binding the sacrifice with cords; *Evening Subject*; The Bitter Cry of a Royal suicide. All are welcome.

The Rev. I. F. Row is expected to preach next Sunday evening in the Baptist Church, Bellasis Road, Bombay. He will take a Collection in aid of the Anglo-Indian Evangelization Society.

SALVATION ARMY.—Gaiety Theatre, Sunday February 17th, at 8 p. m. Commissioner and Mrs. Booth-Tucker with officers just arrived from England.

The Bombay Guardian,

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SATURDAY, FEBRUARY 16TH, 1889.

NOTES AND COMMENTS.

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

With deep sorrow we announce the unexpected death of our much-esteemed and valued friend, Dr. McCoy, Editor of the *Indian Witness*, which took place at Calcutta at seven o'clock on Thursday evening. Last Saturday's *Witness* stated that he was suffering from a cold and over-work, but was expected to recover in a few days. That expectation was not realized. Although he had only been in India a few days over two years, he was much beloved here, and to a very wide circle the news of his death will come as the tidings of a personal bereavement. He was a truly noble man. When the writer of this note met him for the first time last winter, we thanked God that such a man occupied such a position on the Christian press in India. The loss of a man like this is a loss not alone to the Methodist Church, but to humanity. But with our limited human vision, we dare not speak of loss in any murmuring spirit. God wanted him. He is not here, because God has taken him. He has been called to the higher ministries of heaven. May be the mission of his translation from our midst will be to call to noble and heroic lives of consecration in India, many in his native land whom God is prepared to endue with power when they are ready to obey His summons.

A suspicious looking incident, which is in harmony with the rest of official dealing with the Patna case thus far, prevented the poor girl Luchmin's cause being further heard before the High Court at Calcutta on Saturday, the 2nd inst., as it was authoritatively stated it would be. It seems that no appellate business is done on Saturdays, and therefore, although Luchmin's case had been officially put down for last Saturday week, it did not come on. Such incidents and delays do not tend to allay the indignation which the previous treatment of the girl victim created. Last Wednesday the case was adjourned to next Monday.

A letter in our hands from one of the most eminent Christian women in Great Britain, who looks at the Patna case with the feelings of a woman and a mother, says:—"If Quinn's punishment is delayed, it will only, I trust, fall the more decidedly. We can afford to wait for that, but alas, for the poor girl Luchmin! what fate is she enduring, and will she live through it?" Further Christian newspapers from England, Scotland, and the Continent of Europe, which arrived by the last mail, devote a large amount of their space to the case, in order to correctly inform the Christian public thereon. In regard to the foolish threat to prosecute the Editor of *The Bombay Guardian*, said to be sanctioned by the Bengal Government, the *Christian Leader* (Scottish weekly), says:—"If this news is true, we venture to predict that a stern lesson will presently be administered to the official oppressors of Indian womanhood who have turned a deaf ear to the cry of the perishing. A two-fold appeal requires to be made, the one to the Queen, the other to the Imperial Parliament; and there is a power at Mr. Dyer's back in the moral sentiment of the British democracy which will vindicate the Christian character of our nation."

The London *Sentinel* for February opens with an article entitled "A merciless Government," in which Quinn's notorious judgment, and the action and inaction of the Indian Government, are dealt with, with the acumen of a legal mind. Quinn's position that it is illegal to shelter and preach Gospel to a girl who has fled to a Mission House from the human vultures who would prey upon her virtue, is unsparingly demolished.

A correspondent signing himself "Water-drinker" sends an excellent letter to the *Anglo-Indian Advocate* giving his experiences on the Drink in India. He remarks:—

Some doctors who are rather partial to the bottle themselves say it is necessary, and one of this class informed me over a year ago that I must break my pledge or else not last many months. I believe, however, I have a stronger body and clearer brain to-day than ever before, and the future does not appear very gloomy. On reading the statements of Dr. Richardson and other eminent physicians, you will find that alcohol, though stimulating for a few moments, has a most injurious effect on the heart, and in consequence on every other part of the body as soon as its effects are over.

This question of drink as a medicine, ought to be thrashed out, and finally settled in the mind of every Christian doctor. We know lamentable cases in which alcohol was prescribed as a medicine in times of great weakness. The effect was that the life of the patient just flared up for a short time, and then went out, the temporary excitement caused by the poison, leaving the sick one in a greater state of weakness than before. All doctors who have been in the habit of administering alcohol as a medicine, will, if they are honest, admit many such cases in their own past experience. The phenomenal success of Temperance hospitals in England and the United States is doing much to destroy the ill-founded faith in the use of alcohol, even as a medicine. The time is coming when the poison will be put to its proper use, as an ingredient in the manufacture of certain kinds of varnish and paint. It ought never, under any circumstances, to find a place within the human body, intended by God to be the temple of the Holy Ghost.

THE CHARACTER OF JESUS.

By the Rev. John Bate.

The portraiture of the character of Jesus in the four Gospels carries its own evidences of genuineness. Its artless simplicity; its outspoken candour; its absence of all attempt to fill up to create effect; its transparency; its harmony; its all-comprehensiveness; including as it does, everything that could be seen or said both by friends and enemies, show its freedom from the smallest touch of fiction or fable. Never was there a more faithful delineation of character given to the world. The character of Christ appears in the Gospels somewhat as the character of God in nature. In the sun we see the glory of God, in the flowers His beauty, in the fields His goodness, in the ocean His power, in the seasons His wisdom. But to acquire just conceptions of His character therein, we must take all His manifestations, as far as we can, and consider them in their entirety and harmony. It is only in this way we can approach a righteous finite judgment of Him whose kingdom ruleth over all.

So with Jesus. His character, in fragments, is in all parts of the four Gospels; and not fully portrayed in one only. Take one specific part, and you see Him as man. Take another, and you see Him as God. There you see Him as man weeping; here you see Him as man rejoicing. It is only by looking at all shades, colourings and outlines of Him, as given by the Evangelists, that we can obtain such conceptions of Him as accord with justice and truth. Jesus Christ in His character was no imitator of others that preceded Him, or of any that were contemporary with Him. As flowers that grow in nature, are not imitations of wax flowers that are made by art, so He was no imitation. Though there were in Him characteristics, such as were in Moses, Elijah, John Baptist, and others, they were not copied from them, as the forms of a living man, though similar to those of a statue, are no imitations of them. His character was not the formation of commandment, or of parental authority and example, of schoolmaster training, or ancestral inheritance. It was independently and absolutely His own; standing in isolated pre-eminence above all the loftiest characters of ancient or of modern times.

The character of Jesus was not formed by study and contrivance on His part to please others. There was no conforming to social prejudices, or yielding to public opinion on purpose to curry favour with parties, and acquire power to effect His plans. He was not politic, following certain lines of life, with a view to attain personal sinister ends that He had set before Him. He was infinitely above the small or the great hypocrisies of His times and beyond the reach of the controlling influences of the sentiments and judgments of the rulers of His day. Like His glorious type, the sun, He was unaffected by men and sublunary things, and moved on in the peerless majesty of His unsullied light.

In the character of Jesus there is the absence of traits that constitute the natural character of men. He was not ambitious. He was not self-indulgent. He was not selfish. He pleased not Himself, He was not proud. He humbled Himself. He was not a lover of money. He was not a lover of pleasure. He did not envy the great, nor did he despise the poor. He neither flattered nor sought flattery. He was no partisan. He was no recluse or libertine. He was not conscious of sin. He never deceived. He never blundered. He never retracted anything He said. He never undid anything He did. He sought not honour from men. He did nothing under "distinguished patronage." He never confessed a wrong. He never asked forgiveness of God or of man. He never complained. He never prevaricated. He never dissimulated. He never apologised; and no one ever apologised for Him. Connected with this is another element of His character. He mixed among all classes of the people, and yet was not influenced by any of their deteriorating habits, customs, or principles; He was unaffected alike by the discontent of the poor and the pride of the rich; the impurity of the unclean and the self-righteousness of the good. Sinners of all classes and grades were alike incapable of corrupting Him with their moral contagions. He was physically uninfluenced by any of the diseases with which He came in contact. He touched the leper, but he did not become unclean. Himself took our infirmities and bare our sicknesses (Mat. 8,17) yet he was the actual partaker of none. As sunlight shines on every form of disease and virulence, as on health and beauty and retains its natural purity; so He moved amid every form of evil and was not contaminated. The character of Jesus is neither of the Jewish nor of the Gentile type. There is nothing in it which can give any particular nation, sect, or party, an exclusive claim to it. He is neither a Pharisee nor a Sadducee, an Essene, nor an Herodian. He is neither Greek nor Roman, Barbarian nor Scythian. He is Man. In Him converge the lines of universal humanity, so that He is the centre and circumference of the whole. With Him began a new era and a new sphere of life on the earth of which He is the Federal Head and from whom this life flows into all who are born anew of His Spirit. To as many as received Him to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man but of God. (John I. 12-13) In this respect He is as God in nature, who pervading all and filling all, is the God of all. So that from the tiniest insect to the mightiest leviathan throughout His illimitable Kingdom, every living thing has interest in Him. Thus every one born of woman may claim in this Man a fulness of "grace and truth;" nay may claim Him in His entirety of Being as his Lord and Saviour. As sunshine belongs to each and all that can open their eyes and see, so Jesus is the gift of God to each and all who receive Him by faith. Like light, He adapts Himself to all visions, capacities, places and times. Little infants He can take in His arms and bless; while "masters in Israel," and "the common people," He can alike converse with. One or ten millions, He can receive into His favour, and commune with in His Spirit. He is no "respecter of persons."

The character of some men are so superficial, that you see all there is in them at a glance. Others are so profound and comprehensive, that the more you are with them in conversation and fellowship, the more you discern their excellencies in wisdom and virtue. This thought is peculiarly applicable to the character of Jesus. Eighteen hundred and fifty years it has been the study of the noblest intellects and the purest hearts; and yet its Divine and human beauty and sublimity have not been all unveiled. There are still hidden, beyond discovery, glories which all time and eternity will not fully reveal.

A FIFTY YEARS' FIRE.

Some fifty years ago, a gang of Belgian miners, angry with another set of underground workers, set a mass of coal on fire to smoke out their comrades. How well they succeeded, let the record of half a century tell. Years have passed away, a generation has faded, the angry passion of those who thus sought revenge has become a thing of the past; but the fire started in that long ago blazes on, and no earthly skill has yet found the way to extinguish it. Burning on, ever consuming, it is a fitting type of the unceasing power of sin and passion. "One sinner destroyeth much good." "Whatsoever a man soweth, that shall he also reap." But as St. Augustine says "The blood of Christ can quench the fiercest fires of lust."

THE RUIN OF CHINA BY INDIAN OPIUM.

By Archdeacon Wolfe.

Kang Cheng is situated in the heart of a beautiful valley, rich in rice crops, and well watered at all seasons of the year by the large streams and rivulets which flow down from the surrounding mountains. The population also is immense, and the position of Kang Cheng is well suited as a missionary centre for the entire valley; but, alas! it is filled with opium smokers. The town is also exceedingly filthy, and has a broken-down appearance, and though it stands in the midst of much natural beauty and grandeur, there are no attractions in the town itself; but, on the contrary, every sight and object that the eye rests on, as well as nearly every word that the ear listens to, is most repulsive and degrading. But such is heathenism in every place that I have seen it in China, and especially in a place given up to opium-smoking.

The Machu island, where the French ships of war had their rendezvous when they made their raid on the forts on the river Min a few years ago, is also visible from the town. It is a delightful situation.

Every prospect pleases, and only man is vile.

The streets are crowded with opium dens, and old and young crowd into these vile resorts of dissipation. In connection with these opium dens, crowds of prostituted women fill the streets, and the grossest immoralities are practised in these dens of iniquity. In consequence of the removal of the local tax (called leking) on the sale of opium, the drug is very much cheaper than before, and consequently its use is rapidly spreading among all classes, and is fast destroying the vitality of this people. The devil could not have invented a more pernicious vice for the destruction of soul and body than this of opium-smoking, and woe to the man who by word or deed gives any support or encouragement to the hell-born traffic! The devil, who was a murderer from the beginning, is murdering the souls and bodies of thousands upon thousands of Chinamen by means of it. It is necessary now for every friend of the Chinese to speak out in the plainest and most decisive manner of the evils of opium-smoking. The people are being ruined by it, and it is indeed a lamentable spectacle to see professing Christian men speaking and writing in defence of the horrible crime. My earnest prayer is for such men. May the Lord, in his mercy, open their eyes before it be too late.

The road from A Chio-pang to O Tong is over beautifully-wooded mountains very high and rugged for the most part, with occasional valleys well stocked with rice and other crops. The people, however, are poor, and over all this region are much given to opium-smoking. The pernicious results of the soul-and-body-destroying vice are apparent on every side. Cadaverous-looking faces meet one on every hand, and the slovenly habits and the filthy appearance of the people generally, testify but too plainly to the almost universal practice of this vicious habit and the evil it is working on this once industrious and energetic population. The rapid progress which opium-smoking has made during the last twenty years among all classes of the population is a very serious matter for us missionaries, as, humanly speaking, opium smokers are beyond the reach of conversion, and the vice unfits them for the reception of any moral or spiritual truths. Can the Church of Christ in England do nothing to influence the nation to withdraw from the abominable Indian traffic in opium which is causing so much moral, spiritual, physical ruin to this great people?

The name O Tong designates a large and extensive district containing many populous villages. One of the largest and most central of these villages is called Tong Pung, where the Church Missionary Society has an outstation. I arrived here about five o'clock p. m. The people were very friendly, and welcomed me on every side. The mission work in this village was commenced many years ago, and at first, amidst much opposition, many embraced the

truth, but for years no progress has been made, though the majority of those who joined the Church in the early days still remain faithful; but, on the whole, the progress here has not been satisfactory. This has arisen chiefly from the prevalence of this vice of opium-smoking. Families who once possessed considerable wealth have been reduced to extreme poverty through indulgence in this vice. Almost the entire population is abandoned to the use of this poisonous drug, and the effects are witnessed in the extreme poverty of the people, in the broken-down and dilapidated dwellings all through the village, and in the gross immorality which prevails among the inhabitants. Men, openly and without shame, prostitute their wives in order to procure for themselves the means of indulging in opium-smoking. Little children are sold as slaves, and torn away from the embrace of their helpless mothers in order that their degraded fathers may have money to buy opium. All this and much more may be told of the effects of opium-smoking on the miserable people, and yet would-be-Christians in England see no harm in it, and openly advocate the abominable traffic which makes it possible and comparatively easy for the Chinese people to ruin themselves and their wives and children for time and for eternity also.

I paid a visit to A Chia. Here I met Sia, the literary graduate, and had a long and painful conversation with him on the abominable opium question. Sia himself comes regularly to church and contributes to the support of the catechist, and the repairs, &c., of the Church, but at present he is much discouraged and disgusted by the conduct of England and China with reference to the opium question. He says that since the recent arrangements, which allow the opium to be transported into the interior free of leking tax, the consumption has more than doubled, as the price has by these arrangements been much reduced. This testimony is true. The Imperial revenue, it is true, has been largely increased, but the local taxation having been removed by the special request of England, it can be conveyed into the interior and sold for a much less price than it cost under the old arrangement. Hence the country is being visited with a heavier curse by the action and greed of England than ever before. Will not God visit for these things? Sia's son, his only son, has succumbed to the temptation, and has become within the last year a confirmed opium smoker. The grief and anger of the father may well be imagined, and the shame and helpless indignation of the English missionary are beyond expression. Often and often has the English missionary to endure this humiliation, which no other nationality has to bear in this country; and often and often has the English missionary wished in his heart that the flag of some other nation which is not stained with the poisonous polluted opium drug was the one under which he lived in this country rather than the English, which is the emblem to the Chinese of the moral ruin of their nation. With a heavy heart, a downcast look, a sense of shame, and a heavy curse on the opium traffic, I left Sia's house, and went on to Iong Tung. Here, again, the accursed thing came in my way. Indeed, one cannot escape from its polluting sight and stench anywhere in this province. Its wretched victims meet you at every turn, either to implore assistance to rid them of the evil, or to invoke vengeance upon you with a curse.

THE VERITIES OF PERSONAL EXPERIENCE.

Bishop Taylor tells the people to "stand by their facts." Regeneration, entire sanctification, answers to prayer, deliverances from temptation, sustenance in temptation, providential provision and protection—all these, and many others, are facts in our experience and lives. Heed Bishop Taylor, and

"STAND BY YOUR FACTS."

'Tis less painful to suffer than to sin; for one may suffer without sin, but one cannot sin without suffering.

A MISSIONARY'S FAREWELL.

The Rev. W. W. Bruere, whose health has been in a very unsatisfactory condition for some time past, and who took a sea-voyage round to Calcutta from Bombay in order to obviate, if possible, the necessity of leaving his present post of labour, has at last been compelled to retire for a longer period, and was, at the Conference just held, appointed to the Lanowlee District, in order to recruit his health.

A farewell meeting was therefore held on Tuesday last at the request of his Native congregation, at Grant Road Church. The proceedings were in Marathi and the meeting was largely attended.

After prayer by Mr. Gungadhar Bhasker Kale, and some singing by the congregation. Mr. Timothy gave a highly appreciative address in which he expressed the warm affection of the Marathi congregation for their departing pastor, and hoped that the time would come when they should once more see him in their midst. They had been glad to help him in his work, and trusted that they should help the new pastor in like manner. Mr. and Mrs. Bruere would have their prayers and should they never meet again on this earth, they certainly would in their Father's home above. Some converts whom Mr. Bruere had been the means of bringing from the darkness of heathenism to the light of Christ then gave some interesting testimonies. Mr. Gungadhar then gave an address in which he said that he had known Mr. Bruere for a long time. One trait in his character that he had noticed was that he always paused and considered, before he gave a reply to a question. He thought this was a lesson to some of them, not to be too hasty in their speech. Mr. Timothy then presented some valuable volumes on behalf of the congregation to Mr. and Mrs. Bruere. The books for Mrs. Bruere were selected by Miss Soondrabai Powar. The usual flowers and garlands accompanied the presents, the latter being placed round the necks of the missionary and his wife.

Mr. Bruere, in reply, said that though he was going, God would be amongst them. He thanked them for their prayers. Prayer was a very practical thing. When he was taking that sea-voyage to Calcutta, he was praying for them, and since he had come back many persons had requested baptism and had come to God. Mrs. Bruere said that she had a great mind to give a speech, but the time was short, so she would only say, "Brethren, pray for us!"

The inscriptions on the books were "For our dear Pastor, a small token of love from his Native Congregation," and "For our dear Mrs. W. W. Bruere, a small token of love from her Native Christian friends.

Tea and cake were then served, and a pleasant social gathering ended the proceedings.

REMOVAL OF REV. JOHN FORGAN.

The Rev. John Forgan, of the Free Church, Bombay, expects to leave his present charge on the 31st of March next; and be minister for a time to the Union Church at Simla. A meeting of his congregation to express their regret at his departure was held on Wednesday. The Bombay Church is in a prosperous condition as regards members and funds.

ONE FATHER—ONE SAVIOUR—ONE BROTHERHOOD.

Speaking at a meeting of Bengali Christians the other day, Dr. Lindsay of the Free Church deputation said that when going through the paddy fields in the Mofussil, the idea forcibly struck him that the mud walls which separated plot from plot in sowing time would become invisible as in reaping time the stalks would overhang on one another. Even so the lines of demarcation between Church and Church would disappear, as the Churches grew to their right proportion.

"THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD."

A fact that is not enough dwelt upon in the Christian pulpit and on the Christian platform, is the almighty power of Christ whilst He hung suffering on the cross, and that as He hung there with the quivering anguish of the great nails driven through His hands and feet, burning with thirst, mocked at by the onlookers, He had the power to come down from the cross, to instantaneously stop the pain, and to silence the mockers. Only a few hours before He had said to Peter in the garden of Gethsemane, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" When the great multitude came by night to take Him, Peter "stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him "Put up thy sword again into his place: *for all they that take the sword shall perish with the sword.*" The servants of Christ are not allowed to take the sword, even in defence. They have the living God to trust to, and not a hair of their head can fall to the ground unless He permits it. If, however, they forsake Him, and trust in carnal weapons, He definitely says that He will no longer defend them. "They that take the sword *shall perish* with the sword." General Gordon is a good instance of this. He was without doubt, a most earnest Christian, but he trusted to the sword for defence, and as Christ had said, by the sword he perished.

When Christ hung in agony on the cross, with the intolerable weight of the sins of every redeemed soul resting on His shoulders, and when He knew that a word from Him to His Father would ease the load and, free him from the pain, the source of His incomparable fortitude was "the joy set before Him." He knew that all His present pain and agony of mind and body, and subsequent cruel death, was purchasing untold ages of unutterable bliss for some of the very men who were mocking Him, as well as for countless myriads of others, and for the joy set before Him, He "endured the cross, despising the shame, and is set down at the right hand of the throne of God," "from henceforth expecting till His enemies be made His footstool," subdued to Him by His exceeding love.

This Divine love, which is willing to suffer in order to help others, rather than hurt others in order to save one's self from selfish pain, bears the most marvellous fruit when yielded to by Christ's servants. I have not space to recount all the instances of blessing which have followed in my own personal experience. Two or three must suffice. During some revival services in a mining district in Wales, a noted prize-fighter of the place was converted. He was an immense fellow, six feet two inches in height and broad and muscular in proportion. His conversion caused a great stir amongst his old companions. They could hardly believe it, and one of them, meeting him a few days after in the main street of the village, lifted up his fist and gave him a smashing blow in the face. He did not return the blow, but kept his hands where they were before, in his pockets. A policeman happened to be standing on the opposite side of the road, and saw the unprovoked assault. He ran across and seized the converted man's assailant, and said, "Surely you will give him in charge, I will be a witness that the assault was quite unprovoked." He refused to do so, and turning to the man that struck him, with torn and bleeding lip he said "Jim, I've got nothing but love for you, nothing but love." The result was that "Jim" was very promptly converted and is now a preacher of the Gospel.

Another case was that of a young woman preacher of the Gospel who had been very successful in the town of Bristol (England) in bringing souls to Christ. One day, whilst speaking in the open-air, a reprobate publican of the neighbourhood, took a bucket of water and threw all over her, drenching her to the skin. She refused to give him into the custody of the police. A day or two after she was

passing near the same spot, and saw a crowd round the prostrate body of a man. She stepped up and found that it was this same publican, her persecutor, insensible and with his face covered with blood. Getting a basin of water and a cloth from the nearest house, she knelt down and washed the blood from his face, and presently he came to himself. But when he saw who it was bending over him, the same frail girl that he had so cruelly treated, he burst out sobbing and crying like a child. He was soon converted, gave up his public-house, and is now a preacher of the gospel.

The third instance is that of a mission-hall in one of the lowest parts of Birmingham (England). The hatred of the roughs of the neighbourhood was so great, and the danger to the workers so apparent, that a considerable number of police had been regularly on guard. A new evangelist came to take charge, however, who believed that, spiritually speaking, it paid better to suffer like Christ, than to employ the police in this manner. He was warned by the workers that if the police were discharged the whole place would be in ruins in a few minutes. He prayed with the workers and showed them Christ's methods, and the fact that He did not employ "the twelve legions of angels" to defend Him when on the cross, and got them over to his side, and the next night announced that the guard of police would be discharged. The following evening events turned out exactly as had been predicted. Every pane of glass was broken, and every form and chair broken to splinters, the pipes of the harmonium were twisted and bent beyond repair, and all that could be damaged was destroyed. Not a word could be heard in the uproar. All that the evangelist and his friends could do was to stand still, whilst the roughs came and spat in their faces getting in return only a fervent, "God bless you!" Six weeks after, all the ringleaders of those roughs were converted. A steady self-supporting church was formed. New benches were bought, and everything was repaired, at the voluntary expense of the very men who had done the damage! Cottage meetings, Bible readings, and a number of evangelists were part of the harvest of that uproarious night. I have personally received some of the deepest spiritual truths I know from one of the "roughs" converted at that time.

If we want to have success in spiritual work, we must put our feet in the footprints of Christ, and follow Him, through Gethsemane and Calvary if necessary, to the Resurrection glory which shall follow as certainly as God exists.

M. G.

"TELL IT OUT."

"Brother R——, just stand up and tell the friends how and when you found the Saviour." said the preacher at the close of a special service in an out-of-the-way little chapel, to the friend who had brought him to the meeting. Surprised beyond measure, he stood up, and said: "My friends, what I'm going to tell you I'm sorry to say, I've never told before in all my life; and I'm fifty years old. When I was only two I lost my father, and when I was twelve I lost my mother. Then I had to get my own living, and started off to a place with all my little belongings tied up in a red handkerchief. As I went along the road my heart was very heavy, and I did so wish my mother could come and pray with me once more, as she used to do. Oh, didn't she used to pour out her heart before God on behalf of us children! Then I thought "I wish I could pour out my heart in prayer like she did." So, jumping over the wall just below that public-house along the road, I went behind some beech trees, and kneeling down, I prayed as I never prayed before. What I said I could'nt tell you, but I emptied my heart before God; and when I came back over the wall no one—not even you, sir, "addressing the preacher—"ever had a lighter heart than I had, and from that day to this I have been following Jesus." With tears in his eyes, he said, "God forgive me for never telling it out before."

PERSONAL CONTRASTS IN INDIAN OFFICIAL LIFE.

The *Harvestfield* for January gives an abridged account of the life of Mr. Hudleston Stokes, who died last year. He was an Indian Official but at the same time a genuine Christian. He had thirty years experience in the Civil Service in various parts of India. He was therefore qualified to speak as to the effects of genuine Christianity in official life here. He says

The outburst of the terrible Indian revolt in North India, so far from proving the danger of official Christianity has proved the reverse. The Indian Mutiny caused no loss of life and very little terror in any of those twenty-two provinces and Native States where Missions had been established and the majority of our British officials had been men of pronounced Christian lives.

Mr. Stokes does not of course mean by the term "Official Christianity," mere formal church-going and nothing else. He refers to the radical conversion of heart, and yielding to Christ, which is the Christianity of the Bible, which makes officials ready to suffer rather than do wrong, and ready to lose all rather than disobey Christ. Mr. Stokes was himself an instance of this. He was suspended from his office for some months by the Government of the day, and a commission sent down to enquire into his conduct for daring to preach the Gospel to the Natives. The Lord took care of him, however, for he carried his religion into every detail of his official life as well as into his preaching. The commissioners found his office in such splendid order, and all the things under his charge so well managed, that they reported favourably to his superiors, and instead of being discharged, his salary was raised.

Mr. Stokes speaks with horror of the so-called "neutrality" policy, a "neutrality" which fights against God and assists the powers of darkness, like the educational "neutrality" of the Government to-day which says that God's own Word, the Bible, shall not be taught and yet teaches the heathen Ramayan. Mr. Stokes tells of one European Collector erecting a shrine to a goddess to please the Natives. At another place a temple was endowed by the officials with a sum sufficient to keep up a continual supply of priests and dancing-girls. At another abominably filthy heathen festival, the Collector of the district presented the conducting priests with a valuable present in the name of the Government. This sort of thing invites the judgment of God. The wrath of good men at this compromising with evil is only a very faint picture of the wrath of God against such rebellion against Him.

The same principle is at work in India to-day, producing the same effect as those against which Mr. Stokes protested. Allahabad is one of the centres of the Government in India. At the last Magh *mela* there, the local European magistrate rode on an elephant at the head of a procession of four hundred perfectly naked *faqirs*. The other day at Nassik a wretch named Narayen Bin Lodba sold his little "wife," 10 years old, to another wretch named Tamba Bin Kuskoo. The price for the child was Rs. 90. The facts were admitted by both criminals, but they told Mr. W. Doderet the magistrate of Nassik, before whom the case was brought, that it was "customary and lawful" for their caste to do this. Mr. Doderet thereupon discharged them! Mr. J. Davidson, the District Magistrate, (and Mr. Doderet's superior) who appears to have been a just man, and seems to have had his heart stirred within him at this wickedness, transferred the case to the Bombay High Court, before whom it came on Monday last, the 12th instant, and by whom it was transferred back to Mr. Doderet with the direction that "the inquiry into the custom of the caste must be made more complete." Under Sec. 372 of the Indian Penal Code Narayen Bin Lodba should have been immediately sentenced to ten years rigorous imprisonment. Under Sec. 373 of the same Code, Tamba Bin Kuskoo should have been sentenced to a similar term, and under Sec. 494, he should have received in addition a punishment of seven years rigorous imprisonment, but instead of that, the case is remanded back to make further enquiry into the custom of the caste!

God destroyed Sodom and Gomorrah, Herculaneum and Pompeii for their exceeeding wickedness, and shall He spare India if these things continue? Nay, verily! But His wrath will not only be revealed against those who practise these things but also against these British Governors who "consent with them that practise them." (See Romans I 18, 32, R. V.) Let every Christian pray that His exceeding long-suffering may last a little longer, and that the time may rapidly hasten, when Christ shall reign in every department of Indian administration.

THE LATE GUMABAI NARAYEN KHISTY.

A few days ago a good woman, a singular example of a Spirit-taught and redeemed soul was called away to heaven. She finished her earthly course during the silent hours of the night of the 31st of January 1889 at the ripe age of 70.

I refer to Gumabai Narayen Khisty, better known as Ajibai or granny, whose rare goodness of nature and spiritual example may well be held up to exemplify what Christianity may achieve for us all.

Ajibai was born at a hamlet on the borders of the Nizam's dominions, of which place and the surrounding neighbourhood her husband, father, and other members of her family on both sides held the positions of Patels (head men). As in most cases there are interesting incidents in the history of the life of Ajibai. Circumstances arose which impelled her to give up the comfortable surroundings of the home of her childhood, and committing herself into the hands of Providence, she went to Ahmednugger, where she was told dwelt a class of people called the Padri-sahibs who were God-fearing and upright men, recognising the rights and privileges of women as well as of men. Here she was introduced to the notice of the Rev. Dr. Ballantine, Sen: the then Missionary in charge of the American Mission of that place. Dr. Ballantine on learning of the case of Gumabai very kindly accommodated her in the Mission School House, where she was instructed in the saving knowledge of the Lord Jesus Christ and at the same time entrusted with the instruction and the bringing up of the girls of the Mission School. And after the lapse of a year Gumabai was, on the confession of her faith in Christ, admitted into the full membership of the church by the rite of baptism. Sometime afterwards she was married to Mr. Narayen Khisty, brother of the late highly honoured Rev. Hurrypunt Khisty. It is gratifying to be able to say that the American Marathi Mission has produced some of the best men in the Christian community of Western India. But it must be admitted that among her sex few if any have ever excelled Gumabai in earnestness of desire to walk with God and to promote religion in others, and in self-denying and tender sympathy and solicitude for the poor and needy. She was indeed a pattern for imitation by not only those of her own sex but others also.

Her home at Ahmednugger has been familiarly known as the refuge for all high caste converts. Gumabai became a mother in Israel for all such as left their fathers and mothers and their fame and fortunes for Christ's sake and for His Kingdom.

About 40 years of Gumabai's Christian life have been actively and faithfully spent in the Lord's Vineyard, of which 11 years of her latter days were devoted to the Indian Female Normal Instruction Society, as a Bible-woman, in Bombay, where she had come to stay after the death of her daughter, Mrs. Sarzabai Vishnupant. Gumabai was a faithful conscientious worker, always ready at her post, telling the old old story of Jesus and His love. Sometimes when she would go to her grand-daughter Shevantibai at Colaba, where she organized an

excellent school work, she would make it a point of duty to go about in the market places, and into the homes, and Cotton Presses and proclaim to the women about God and His goodness in her usual plain and pointed style. She was much beloved by the Hindoo women of Colaba many of whom on hearing of her death, came all the way to the Two Tanks to have a last look at one who had their welfare always at heart.

Gumabai was a very industrious woman. Although stricken in years she used to be often seen hard at work with needle and thread making quilts, rugs of rags &c., which she always gave away to those who she thought stood most in need of them. She liberally gave away to the poor without, as it were, letting her left-hand know what her right hand was doing.

It is due to her to mention that she made the Bible a special study, and would quote passage after passage from the Scriptures at family worship, and when visited by Christian friends during her late illness. To Mr. and Mrs. Hume she said in response to their questions. "In my Father's house are many mansions: if it were not so, I would have told you." And on another visit she repeated to them the whole of the 23rd Psalm, the 14th chapter of St. John, and other portions of Scripture, expressive of her personal experience. Another feature of Gumabai's life was that she was always a praying woman. As early as four o'clock in the morning she would rise daily and pray for specific objects, the spiritual prosperity of the Christians and the workers: some she would name individually together with their children.

The name and recollections of Gumabai will always live in the memories of the Native Christians of Western India. Gumabai's real Christian character was briefly eulogized by the Rev. E. S. Hume at the funeral service which was conducted by him in the church. In his memorial sermon, the Pastor also held up Gumabai as a rare example, making special references to her charitable, patient, industrious and tenderhearted disposition. He described her as one who was never known to have occasioned pain to anybody.

May it be our pleasure and joy to be able to record the pious career of many other such devout Christians as she who is now "safe in the arms of Jesus."

T. C.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

SOME FIGURES WANTED.

To the Editor of the "Bombay Guardian."

DEAR MR. EDITOR,—It would be interesting and important to know the ordinary ratis between the revenue and consumption of liquors in India. The total excise revenue in all British India in 1886-87 was Rs. 4,26,60,000 (four crores, twenty-six lacs),—now what is the sum the people paid for the liquor itself? Let us have some authentic statements upon this important point. In the Bombay Presidency in 1885-6 the consumption of spirits was 2,607,000 gallons. What did the people pay for it? What is the actual liquor-bill of our various Presidencies and of all India?

Yours

W. J. G.

ASTOUNDING CREDULITY OF EDUCATED ENGLISHMEN.

Dear Sir,—I have before me a volume by Arch-pervert Manning. It is the life of a Roman "Saint," and gives her about 400 pages of fulsome flattery. Of course it sparkles with "miracles." An angel once came and pierced her heart with a burning dart, the learned Cardinal says. Even after death, the heart was so burning, that when enclosed in a "crystal reliquary, that it might be visible to the faithful," the vessel was broken by the fire. Nearly 200 years after the heart was uncorrupt, and showed the marks of the wound. At her death a bright light was seen over her cell. "At the moment of her death her countenance assumed a beauty even greater than it had worn in youth," &c. "Her body diffused a fragrance which filled the whole convent, and to which no natural scent could be compared. This fragrance had sometimes been perceptible even during life." Nine months after the interment, the holy body, still continued to exhale the same miraculous fragrance, and was "as perfect and as beautiful as on the day when it was buried." "Another miraculous circumstance, which filled all the spectators with wonder, was the presence of a very sweet oil which flowed from the body, and bathed the earth around, and the cloths which were brought to absorb it."

University graduates in England by hundreds believe such arrant nonsense and blasphemy as that. Then what possible chance have we of giving to Hindoos such a "higher education" as shall open their minds to a spiritual and holy Christianity? How long will it take the Church of Christ to learn God's axiom that "the world by wisdom knew not God?"

Sincerely yours, A MISSIONARY.

PASSENGERS ARRIVED.

Per P. & O. Str. *Kaiser-i-Hind*, Feb. 11th.

From London—Mr Fraser Miss Preston Mr and Mrs Alston Mr A S Freund Mrs Freund Mr Travers Mrs Maconochie Mr aud Mrs Stent and infant Mr and Mrs Gore-Brown Sug-Genl and Mrs Webb Mrs Firth Mr and Mrs Rivett-Carnac and 3 infants Mrs Russell Mrs Allen Miss Gilder Miss Losack Lieut Mayne Mrs Brooks Mr and Mrs Drysdale Miss Drysdale Mr Scudamore Mr Guylee Mr G Minors Mr Hungerford Mr J Young Mr Outon Mrs and Miss Home Mr R H Morris Mr H Oliver Miss Nicholls Miss Birch Capt Bradshaw Mr Plumuier Mr Hole Mr G E Cole Lieut Chamberlain, RN Lieut Dampier, RN Sub-Lieut Onslow, RN aud Sub-Lieut Dumas, RN.

From Brindisi—Mr and Mrs Beatty Mr Dickens Mr Marten Mr W Mosse Mr Cunstence Mr Anderson Mr M Smith Mr and Mrs Flower Miss Flower Mr Beaufort Mr and Mrs Stone Wigg Mr N Adamson Mr Hamilton Col Woodthorp Mr Weir Mr W E Ward Mrs Forbes Mr Watanbe Mr Ash Mr Pilcher Mr Parker Mr G F Moore Mr A Anderson Mrs and 3 Misses Arnold and Master Arnold.

From Ismailia—Mr Scripps.

From Port Said—Mr Edwards.

From Aden—Lieut-Col Shepherd Miss Andrewes Mr J Donovan Mr Boardman and Mr Sheik Cassum.

PASSENGERS SAILED.

Per P. & O. Str *Siam* Feb. 15th.

For Brindisi—Mr and Mrs Clifford Brooks Mr H Millar Mr Schlagel Mr Budd Mr H A Erskine Mr Karpeles Mr J G Smith Mr R G Macmillan Mr J B Macfarlane Rev and Mrs Newhouse Mr C G Parsons and Mr H J Tweedy.

For Marseilles—Miss Bland and two children Mr and Mrs Fuchs Miss Synge Dr Farquhar and Mr C T G Young.

For Suez—Le Prince de Khevenhuller.

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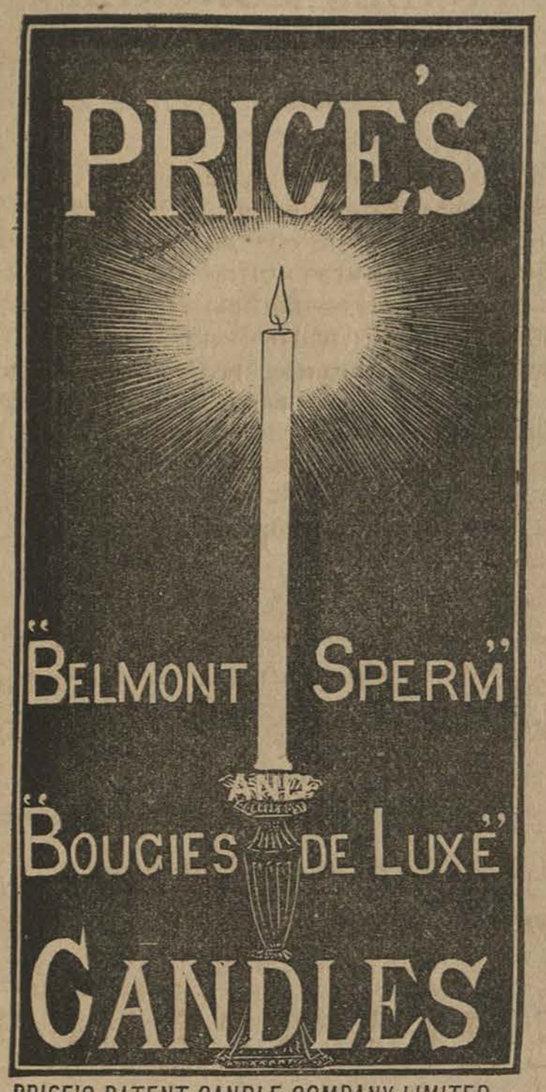

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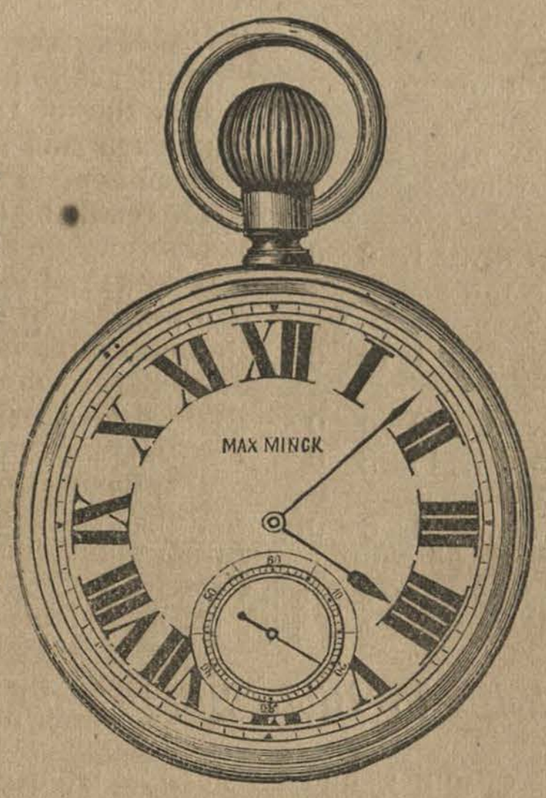

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